

**THE
EFFICACY**

a Of the true

BALME
BEING

A true Relation of Mrs. *Rose Warner* carriage, Confession of her Sins, and profession of her hope in the mercy of God, so far as it was known to an Eye and Ear witness of much of it after she was apprehended, and to the time of her death, to which she was adjudged *April 1667.* At *Lin Regis* in the County of *Norfolke*, upon strong presumption of her murder of her infant, and suffered *April 14.* With some means used for her help in her imprisonment.

As also an imperfect yet pretty full Relation of what she spake to the People at her execution.

Published by *John Horn* of *Lin Regis* with his Epistle and some verses on her.

Printed for *T. Passenger* at the three Bibles on *London Bridge.* 1669.

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Reader;

HAVING lately put to the Press, a discourse upon the Parable of the Prodigal, chiefly the two last verses of it, and therein treats much of the merciful compassion of God toward sinners, and readiness to receive the chief of them, upon their return to him: yea to give by Jesus Christ repentance and remission: I have thought it very agreeable with that discourse

A 2

to

to make publick also this ensuing Relation of God's gracious dealing with a woman in our town of *Lin* ; a woman of good parentage, and that sometime lived in good fashion but (through decay and poverty) partly fell into temptation and so into sin , After she had some understanding of the truth and goodness of God, and had made thereof sometime some profession, and surely as sins against knowledg, and after mercy extended, are very provoking of God's displeasure; so it was a token of his displeasure against her so sinning to permit her (after many convictions, warnings and reproofs given her, and still sinned against
by

by her) to fall into so gross sin,
as to pull upon her open shame,
and punishment in the view of
men, falling with child adulte-
rously, and being delivered in se-
cret, she caused it to be cast forth
which God (in severity against
her so hainious sinning, yet in
mercy to her soul) would have
come to light and there by her
brought to shame and suffering.
during the time of whose impri-
sonment he yet magnified his
grace and mercy toward her in
giving her repentance and filling
her with good & lively hope, of
her salvation, as ensuing this Re-
lation will inform thee, being the
summe of diverse passages and
observations noted by a relation

to her by Marriage. viz. *Thomas Moor* junior, (since that a-
lafs deceased and now with
God) and for the use of Friends
written by him: who as he was
indued with great understand-
ing and wisdome in the know-
ledge of the holy Scriptures, and
of the grace of God, and there-
through made a very skilful, able
and expert spiritual Physitian,
to poor sinful and afflicted souls,
so was it her mercy to have much
converse with him, and helpful-
nesse from him in the time of her
imprisonment, whose endea-
vours for her, as his abundant
charity through the grace of
God led him to undertake them,
so through the blessing of God,
were

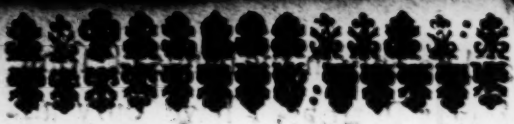
were a very good means of her
repentance, and of the comforts
& encouragements that her soul
met with, she was it seems much
exercised about the Parable of
the Prodigal: and I was much ex-
ercised about what I have there-
upon published, by occasion of
her, with whom I also conver-
sed in the time of her restraint,
though she speaking to me but
once about it, I knew not that
she was so much exercised in it,
till I had neer finished what I
thereon writ, but when I under-
stood it, it made me the willing-
er to publish it. And the pub-
lishing of that moved me also to
publish this, being an instance of
mercy so agreeable to it. I had

noted something my self about
her and of her speech at her suf-
fering, but finding those passages
of my Friends and Brothers,
more large and full then mine
own (mine own also as to the
main of them, being inserted in-
to the Treatise or discourse be-
fore mentioned as to what might
be without mention of her name)
her speech being also here re-
membered, and set down much
fuller then my memory retained
thereof or was related by me. I
chose rather to publish this of
her then any thing of my own:
this also being full of very use-
ful observations profitable to be
known, which I judged great pi-
ty should be wrapt up in a napkin
and

and be only in the hands of some
fewer Persons. I have only ad-
ded some brief answers to some
things objected by some against
her: with a few homely verses,
and now it is publick do thou
read and make good use of it, and
the Lord give his blessing with it.

*Thine to serve thee in the
Gospel of Christ.*

J. H.


Books sold by *Tho. Passenger* at
the three Bibles on *London Bridge*

M *Arkham's* Master peice in 4to.
newly Printed, corrected and
amended,

Dod on the commandements.

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The penitent prodigal by *John Horn*
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lowes.

Halls *susurrum cum Deo* or his Di-
vine Soliloquies.

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History of Palmering of England.
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History of Amadis & Ganis 5th, part.
Scarborough spaw,
The jovial Garland,
The loyal Garland,

FINIS.



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The Efficacy of the true Balm or Medicine for Restoring and healing the Soul,

*A true Relation of Mistriss Rose
Warnes Carriage Confession of her
sins, and Profession of hope in the mer-
cy of God; so far as it was known to an
eye and ear witness of much of it after
she was apprehended, and to the time
of her death, with some mention by
the way of the means used for her help.*

AFTER the Justices had been with
her, and taken her examination
I went with my wife to see her and
found some women with her, and her
self full of sorrow, and shame. I told
her whatever she had done and how-
ever grievously she had sinned against
the Lord and against her own soul,
and against his name and people of
which (though I knew nothing par-
B ticularly

ticularly of what procured this
 shame and sorrow to her, nor desi-
 red at this time any perticular con-
 fession from her yet; I doubted not
 but there was somewhat of shameful
 iniquity, and long stubbornness in
 hiding it, that procured this shame
 and sharp correction. And that which
 made me so judge was the in-
 finite mercy of God and his slowness
 to anger, who is not easily provoked
 to such severity and sharpness in re-
 bukes; yet whatever it was, I desi-
 red she should not adde this to all,
 to say there is no hope; But know
 there was yet forgiveness, and mercy
 with him, that he might be feared,
 and hoped in by her, for still this
 saying remains faithful and true, *that*
Jesu Christ came into the world to save
sinners, even such lawless and disobe-
 dient sinners. And God hath exalted
 him a Prince and a Saviour, for to
 give repentance and forgiveness of
 sins even to rebellious, and back-
 sliding sinners. And he was now u-
 sing those means to save and redeem
 her from her iniquities, because mit-
 der

der ones would not effect his end:
 And therefore not to be angry or
 frown against him for judging thus,
 for which we make it our work to
 hide our sin, he is ingaged in love and
 faithfulness to us to make it his work
 to discover and make us take shame,
 and if we would timely judge our
 selves we should not be judged with
 such sharpness, and when we have
 provoked him to use sharpness, still
 he judgeth us in this world
 that he may not conderin us
 with the world; Therefore now at
 last, *Humble your self under the mighty*
hand of God and to day, if yet you will,
hear his voyce barden not your heart,
 for still its to day, which he is sparing
 you, and hath not cut you off in your
 iniquity, and is still by any means
 calling you, that you may escape the
 damnation of hell. Therefore now
 let us take shame and judge our
 selves. Truly I must take shame to
 my self for my unfaithfulness to you,
 that I have not been more watchful
 nor more laid to heart what I have
 observed and heard,

(4)

I have observed that you have been of latter times very seldom in the Company of your faithful friends and negligent when you have been with them, of minding and giving earnest heed to that which might and would have kept you from this.

I thought it might be occasioned through the troubles and cares of of this world coming on you by your necessity and straits, and having your children like to be cast on you and desolate, and therefore sought to help it by seeking to make your life more comfortable, by engaging for you to put you into a way for your help, and the help and relief of your children with bread. I heard also of your being oft in evil vain and wanton company, and having fellowship with them in such vanity filthyness and foolish talking as is not convenient. But partly hoped it was not so, because it was hid from me, and though not without some fears of some truths in such reports, yet was ready to excuse it, as an issue of the temptation of the fear of want,
and

and hoping of getting some advantage, or relief by such friendship, which though very evil, yet I was the less severe in judging because of your poor condition, and thought rather first to seek to take away the occasion by such means as aforesaid.

But did now see cause to blame my self, and therefore could the more pity her. and earnestly professed that she and we all might now take notice, that God would by no means allow, or suffer it in those that make mention of his name; and keep company with those that call upon him in truth, *To have fellowship with others in their unfruitful works of darkness.* And in their merry meetings, and revellings (in which also it is a shame to speak of those things that are done of them in secret) but would more severely correct it in them then in others that know not God.

I desired her to acknowledge to Gods glory whether she had not been more a frequenter of such private meetings that are indeed un-

lawful, wicked and lascivious then a companion of those that truly fear him; Amongst whom I told her, I had very seldome seen her of late times.

Upon this she freely confessed, that she had been so formerly until iniquity had got dominion over her. But since that she feared her being with childe, and was also made sensible of the pittie and kindness of her friends, who knew not what she had done; she was filled with shame fear and horreur, and had not frequented such evil company. But earnestly begged of the Lord, to forgive and hide her sin, and cover her shame, and not make her a reproach to the foolish, which also she was perswaded, he would have done for her had she at last obeyed his voice, speaking to her when alone, and by his servants when she was sometime in their company, Admonishing and moving powerfully no longer to hide her sin but to declare her ways to some faithful friends that might pittie and pray for her, and seek her help

help and healing. And she many times was resolved to do it, and yet could not when she had opportunity they that she thought she could most freely have opened her self too, not first finding her out, nor being jealous of any such thing; she knew not how to break the Ice, but still full of shame and guilt came seldom among them, and when she did, met with such powerful reproofs as made her afraid and ashamed of them, as if they had known all that was in her heart, and seen all her ways; which reproofs of instruction had she submitted too, and been willing to take shame with her faithful friends, she knew she should have met with help and healing, and might have prevented this that was now come upon her, but she refused to take shame, and now the Lord had shewed himself above her in the thing in which she dealt stubbornly and proudly, and now he had made her willing to accept of this shame as a just and gracious punishment of her iniquity, & she now saw that all this was needful

to bring down her heart. And yet could not but hope in his mercy, that by his thus judging her in this world, he would save and redeem her from her iniquities, and deliver her soul from going down into the pit of destruction.

Alterward my wife and I being with her alone; she declared something of her ways of iniquity, and deeds of darkness more particularly, but (as I feared, and told her) with too much extenuating, hiding, and excusing, and so much she confessed the next time I was with her. Alas said she, I have yet sought to hide my sin, and to excuse it and put off as much as I could of the blame and shame of it from my self even in my confessions of it to you. But God hath found me out, and made you an instrument of showing me the dark corners of my heart. I think you know me, better then I do my self, I confess you have discovered the root of all this evil, and of mine iniquities getting such dominion over me. The Idolatrous esteem I had of
 having

having a self sufficiency in my own hand of those things, God was rendering from us, this love of money made me unwilling to submit to Gods chastisements of that nature, and laid me open to such temptations, as being yeilded too promised help in the things my soul lusted after; and though still God crossed me in all yet my purpose being not broken, but my heart inclined to its covetousness. I went on frowardly, and stubbornly after the way of mine own heart, &c.

I believe and am verily perswaded she then hid nothing, but by degrees as she could and had opportunity, did declare her ways, and backslidings wherein she had transgressed against the Lord, and his people even from the first to the last of these her wandrings that had brought her to this shame; and did very much take the shame of all to her self, yet still always said that such iniquities of filthyness and uncleanness of the flesh, as were now become hers, were not so formerly, nor had she such natu-

ral promptness, that way for temptations to work upon, but did always detest and abhor it all her young time both single and married, and therefore her iniquity was the greater, in yeilding, and suffering her self to be overcome as she had done; but having once given way to and dallied with temptations, thinking her self strong enough to resist them, when she would, sin got dominion over her, and it became more then her own iniquity, and then still desirous to keep a name Among her friends, was unwilling to reveal her temptations, snares and weakneses to them, and so got no deliverance. Yea though many times filled with horroure? yet was there a secret desire cherished to hide and hold fast deceite, a refusing to return. Therefore that God was righteous in all, and gracious in thus judging she oft fully abundantly, and freely acknowledged, and did very much abhor her self, as more vile then we could imagine; and did willingly accept of the punishment of her iniquity in the shame

shame brought upon her, and that
 because she saw by faith, that there
 was yet help for her in the name of
 the Lord, though she had destroyed
 her self. And indeed she was much
 helped by it, and being through a
 deep sense of her need engaged to a
 more earnest giving heed to the
 things she had heard, and that she
 might now know them as she ought
 to know them, more seriously then
 ever giving attention to reading, to
 exhortation and doctrine she profi-
 ted much in the time of her impri-
 sonment, and grew to a more clear
 and right understanding of the Go-
 spel of Christ: and of the great
 things therein belonging to her
 peace; and God did create the fruit
 of his lips in that gracious word
 peace to her, which led her with
 great desire and delight to exercise
 her self therein day and night, she
 much longed after the company of
 her faithful friends, and bewailed
 her neglect and slighting such op-
 portunities, as now her soul thirsted
 after.

She

She was much conversant in a little Book lent her (Intituled *Instructions to the Living from the consideration of the future state of the Dead*) in which Gods imputing righteousness without works; and justifying the ungodly, and things pertaining thereto is treated of, so that it became her own in reading, and searching the Scriptures, *whether those things were so*; and was much affected with it, and appeared to have met with much help to her understanding, increase and strengthening to her faith and hope, through so weak a means, which yet to her was not weak, she could not but commend it to others, and desire them to read it. After which I gave her my Papers that are now made publick (Intituled *Fornication Condemned*), which she oft read, and seriously pondred both in the Manuscript, and after they came out in Print, and desired many others to read, and consider the same as that in which she met with great help, and mercy, and others might in reading be helped with that which would

pre-

preserve and deliver them from such
sins, and snares as she had fallen in-
to.

She was much exercised in read-
ing the Parable of the Prodigal Son
in the Gospel, and seemed to have
much right understanding in it, and
help by it, and met with such refresh-
ing from the consideration of his Fa-
thers receiving him with so great
joy, and in such manner as is there
expressed as would not let go, but
pleaded for, and still rejoiced in
though she met with some repulses:
something like the woman of *CANA-
AN*.

There was in her whole carriage
a mixture of passionate sorrow, and
tears in the remembrance of her
sins, and consideration of the
shame brought on herself and friends,
and occasion given to the adversary,
to blaspheme that worthy name cal-
led upon her, yet never with-
out hope in the mercy of God
through Jesus Christ: which indeed
truly melted and broke her heart. A
mixture of this I say with cheerfulness

ness of spirit and face, in which though she had more true rejoyceing in the Lord, then it may be many did think, or then some (more pure then their maker) could brook that such a sinner should so soon have, in the joy of his salvation restored, yet there was also a mixture no doubt of flesh (as also to her sorrowings I say a mixture of flesh appearing in too much lightness of spirit by fits, unbecoming her condition, but it was her natural infirmity augmented by evil communications and customes, some remainders of which were yet to be seen upon her to the last, and oft bewailed by her, and though some were offended, and straightned towards her on sight of it sometimes, yet without good reason, for was she not even a brand pluckt out of the fire, and is it strange to see the smell and blemishes of the smok and fire still to remain on such a brand? And are not we also our selves compassed about with infirmity, and liable to temptations; yea have we not sin dwelling lusting and warring in us,

And

And can we not then have pitt
bowels and compassion even to-
wards the ignorant, and them that
are out of the way. Yea on our poor
broken Brethren, and seek to restore
and heal such with the spirit of meek-
ness, considering our selves, least we
also be tempted; Oh how short are
we of like mindedness to that ser-
vant of the Lord, who is Lord of all,
that seeing many things that might
provoke and straighten his hand and
heart towards us, yet doth not
so observe them against us; who
blind as the Lords servant, See
Isa. 42. 19.

She had some injury, by being put
in hopes of saving this life by some
that it may be might have done more
then they did (had they had a fa-
vour for her) in order to the save-
ing it, yet the most that I perceived
her cherishing such a hope, was from
a mistake of her own through which
she perceived that which was right;
I had it from her self.

I cannot (said she) be without
hope of Gods mercy in delivering

me from this further judgement that I have deserved at his hand, and sparing this life to me a little longer, that I may recover more strength before I go hence, to know him, and glorify him, as I have dishonoured him; and to endeavour the bringing up my children: and the reason of my hope is only in the mercy of God, that is so exceeding and abundant. And hath so abounded towards me a vile wretch, which encourages me to hope for more.

I answered, that did give her ground of encouragement still to look for his mercy unto eternal life, and for whatever in his wisdom might most conduce to that end; but whether the saving, or destroying this present life might most conduce to that end, or might most tend to his praise, that was a secret reserved in his own breast; and not so revealed that we might know, till we see it in the issue, and then our faith strengthens to believe that best, and most tending to that end, which he doth. He only knows how, in what

man-

manner, and by what means to deliver the godly in and out of temptation, and to reserve the unjust unto the day of judgement to be punished. And his infinite mercy, that such sinners, and back-sliders may yet in turning to him that smiteth them, and approaching to him by Jesus Christ through that new and living way opened by his blood, be reputed as godly, accepted as true worshippers, and be washed in the blood of the Lamb, and have their names changed in Heaven, and be counted much to partake of the inheritance with the Saints in light, behold what manner of love is this, that we such sinners, that have justly deserved to be called by other names here, should have our sins forgiven in Heaven, and be called by a new name there; *Even sons of God, heires with Christ, of the inheritance of life.* let this at all times satisfie; and that he also knoweth how to deliver, even to deliver us from all our transgressions, and out of all our temptations, whether by life or death, leave that to him; and make not hast to kindle

sparks, onto appoint him his way, which way he must shew us that mercy, he hath given us encouragement by his blood, to hope for unto eternal life.

This or what else was said of this nature, she replied that indeed is enough to satisfie, and did quiet her heart and this life she valued not in comparison of it; but she might tell me of something, that gave her some encouragement to hope for this life also: but she thought I would not approve it, nor was she without fears of her own mistake in the application of it, and it was this, that scripture was much brought to her mind, and did follow her, *I shall not dye but live, and declare the works of the Lord.* Psal. 118. 17.

I told her, that was primely spoken of Christ, as the whole Psalm, as applied by our Saviour, and the Apostles shew; and of him,

1. As personally considered, and yet he dyed once, but could not be holden of death; nor hindered by it from declaring the works of the

Lor

Lord, he it is that liveth and was dead
and behold he is alive for evermore.
Nor did he dye in death, or fail of
his undertaking, and work, but
therein and thereby declared the
workes of the Lord, the Father glo-
rified his Name in his sufferings, and
glorified it again in raising him, and
giving him glory &c.

2. As mystically considered in his
body the Church, who though
chastened sore, yet are not so given
over to death; but that a seed of them
is preserved to call upon him, and
declare all his wonderful works, and
his word that he hath put in his
mouth, and in the mouth of his seed,
which shall not depart, and in a sub-
ordinate and secondry sence, it
might be spoken of *David*; yet he
did dye and was buried, and his Se-
pulchre saith the Apostle is with us
to this day. But, he was not cut off
untimely, but preserved to the ser-
vice to which he was called, and fit
in his generation, and to finish his
course with joy. He was yet a little
longer spared to declare the works
of

of the Lord. And I would not question: but this scripture might be brought to her mind by the spirit of the Lord, to comfort and encourage her soul with this: that he that was chastened sore and dyed, yet was not given over to death, but was raised and ever liveth to make intercession for her, and to declare the works of the Lord, that she made her self very much incapable of declaring to Gods praise, and to declare his works in her, and in delivering from blood guiltiness, that she also might declare there while that she had breath here: and this gives ground of encouragement that she should not dye in dying, but in such wise live (because he lives) as that the works of the Lord might further be declared in and by her: and he knew how to magnifie his name in and by her death, as well as by her life, nor did this give any ground to hope for this life.

When I went another time to see her: she told me she expected I would have writ something for her to read

and

and consider for her helpfulnesse in the understanding that Scripture aforesaid, that she might understand where her mistake was.

I answered I did not think, it had so much impression on her spirit, I mean her mistaken application of it, and truly I did not the lesse but the more fear her death by the hand of Justice, in that she was so ready to catch at any thing, and to compass herself with sparks, as even to apply that to her self which was spoken of the Son of God, to gather hopes of this present life from, and not more bowed to accept of the punishment of her iniquity ; in any thing God should order as to this life for the hopes sake set before her ; and spoke something further to the opening it again, then I must let it go, and I thank God it doth not much trouble me to part with it for nothing of my hope as to eternal life goes with it, that which hath quickned me to that, & nourisheth that, is the resurrection of Christ from the dead, who was delivered for my offences, & the Name
of

of the Lord as declared in him, that name of God and truth in Jesus hath made me free, & given me boldness, and confidence by the faith of him (to such purpose she spake) but I confess said she: I had a desire if God see it good, that this life might be spared, partly for my dear childrens sake, and chiefly I think that I might live to know more of that worthy name, that I might honour it, as I have given occasion of great blemish and reproach to it: but, God knows my unfitness, my heart is deceitful, oh let it suffice me if his name may be magnified, whether by my life, or death.

After the Sessions was appointed, and she had notice of it, I went to see her, and she told me how on the first news of it, her strength departed from her, a suddain astonishment and trembling beset her, and she thought of appearing before so many in such a case was terrible to her, but she soon recovered some strength to hope in the mercy of God, that had turned her heart and feet to his testimonies,

monies, and to that rock of which she had been unmindful, that he would stand by her, and perfect what concerned her, so as might be best for her and tend most to his praise, I endeavoured then, and in my several visits before the Sessions to open and apply that gracious instruction encouragement and warning in *Isa.* 50. 10. 11. Both shewing who is the Lords servant there spoken off, whose voice is to be obeyed in all things; and why called Gods servant, what his voice is, and why called the voice of the Lords servant, and how to be obeyed in all things in all it saith, or testifieth, instructeth, reproveth, requireth, and how therein God is truly feared and worshipped by us: and likewise that such true fearers and worshippers of God may sometime walk in darkness, and have no light; and in what sence that is to be understood, and lastly that when so yet they are not left wholly comfortless, or as Orphans, but have the name of the Lord to trust in: their God to stay upon, to lean and depend

pend on, and wait for; though they know not what to pray for as they ought in such cases, not knowing what manner of deliverance may be best for them, and tend most to his praise, nor see any way of escape, looking on the right hand or on the left, or which way deliverance should come, yet he that knows how to deliver, doth also make intercession with God according to his will, and hath the tongue of the learned, and so knows how to speak a word in due season to him that is weary, and is made perfect, and infinitely fitted to all his work and office through sufferings; this the rest, this the refreshing. But when we will be in such dayes of darkness, kindling a fire, and compassing our selves about with sparks, we must expect this at the hands of the Lord, to lye down in sorrow from them.

She much rejoyced in the word of the Lord, which as she found she did eat, and it was to her the joy, and rejoycing of her heart; yet was she not without some unsettlement
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and confusion, or discomposure upon her spirit between fears and hopes as to this life, being encouraged by many to hope for the saving of it, and seek't to pervert the hope and perswasion given her in the mercy of God through Christ, to an expectation and looking for it in saving her from this judgement, and on the other hand, by all the instruction and encouragement she met withal from the Name of the Lord, and his grace in Christ, led to rest, and rejoyce in that which gave her hope in Death, and therein willingly to resign and give up the hopes and desires of this life, and to leave the matter to him quietly, as accounting the hope of eternal life which God had given her in Christs infinite mercy, and enough to satisfie. The Sessions being past, and she condemned to death, being found Guilty by the Jury, upon little or no certain evidence of her guilt of the fact of which they found her guilty, yet without any frowardness, or prejudice I could perceive against the in-

D Instruments

struments, she did acquaint herself
 with the Lord in it; and accepted it
 as from his hand as a righteous and
 gracious punishment of her iniquity:
 and was much more settled, and com-
 posed in her spirits than before, and
 so more fit to hear, and re-
 ceive the encouragements and in-
 structions of his name, as I found at
 my first visit of her, immediately on
 her return from the Sessions when
 she had received her sentence.
 When first I applyed my self to some
 reminding and further opening of
 the name of the Lord, and particular-
 ly of that great instruction and en-
 couragement in it; that through and
 by the means of his death, by which
 peace and atonement is made for sin,
 and he impowered to forgive sins on
 earth, he hath power to save from
 wrath, to redeem from all iniquity,
 to restore and bring back from all
 their wandrings to God, to receive
 and make accepted on their turning
 to him in his gracious drawings; e-
 ven such as have sold themselves for
 their iniquities, and for their trans-
 gressions

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gressions are put away, from such
 highness, fellowship, mercy and good
 things, as otherwise they might have
 enjoyed here, and to this purpose be
 is Annoynted and consecrated for
 evermore, having on his Ascension
 on high, received gifts in the man,
 not only for men as they are sinners
 in themselves and from their first na-
 tural root, but from the rebellions
 also, though rebellion be as the sin of
 witchcraft, in which men make a new
 and personal compliance and confe-
 deracy with Satan, as if the compli-
 ance made with him in their first na-
 tural root were not enough: and sell
 themselves for their iniquities, as if
 their being carnal and sold to their
 hand under sin, through the disobe-
 dience of one were not sufficient;
 they sin after the similitude of *Adams*
 transgression, yet though they have so
 done, to him belongs mercy & forgiv-
 eness even for & towards them, see *Exo.*
9.8.9 with *Isa. 50.1.3*. There is help
 in him for such as have destroyed
 them selves. *Hos. 13.9*.

**Tis a faithful saying and worthy of*

all acceptance, that Jesus Christ came into the world to save sinners: even such sinners as are lawless and disobedient sinners, that will not be reformed, or reclaimed by the law of grace, but prophanely go on hiding and holding fast, and allowing themselves in their sins, and are murtherers of Fathers, murtherers of Mothers, Man-slayers, Whore-mongers, Adulterers, Abusers of themselves with mankind, and if there be any thing contrary to sound Doctrine, they are lawless and disobedient in going on in the trade, and way of their own iniquities, till the laws of God and men lay hold on them, yet such Christ came into the world to save, and not for such only, but for blasphemers of the Name of Christ, and Persecutors of the Church of God which are mentioned by the Apostle there as his sins, and greater then the former as to matter of sect, and as in the sight of God, yet such Christ Jesus came into the world to save, not to save them in their sins but from them. And God hath exalted him a Prince
and

and a Saviour for to give repentance and forgiveness of sins to such, He is the propitiation now with God for sins of that nature, that might have been prevented, and might have been kept from, by the Grace of God, and that not only for those to whom he hath given an understanding to know him that is true, and that are in him, but also for the world, for them who yet lye under the power of the wicked one, that judgement may not be speedily executed, but a door of mercy and life may be held open, while yet he is by any means calling them, that in turning their sins, which yet are detain'd in heaven against them, while they continue in them may be blotted out &c through this man therefore is preached to you the forgiveness of your sins, for he came because of that truth to forgive such sins, as men cannot righteously forgive, as in that Jer 3. 1. &c, And can have compassion where none can have none. And by him all that beleive are justified, from all things, from which they

could not be justified by the law of *Moses*, even for such sins as that afforded not a typical justification from ; but condemned the sinner to death under the mouth of two or three witnesses, yet by him all that believe through this Name in which repentance and remission of sins is preached to them, are justified from all things, even from all things, from which they could not be justified by that law, yea this perfection of the righteousness of God, and plentiness of redemption, even the forgiveness of sins, in and through it is witnessed in the law and Prophets, for to him give all the Prophets witness, that through his name whosoever beleiveth in him whosoever (whatsoever they be or have been yet) now beleiving in him that justifyeth the ungodly, should namely through the same name of him, through which they beleive receive the forgiveness of their sins, its to him (not to, or of us) that the Prophets gave this testimony ; therefore in his work and office as through
his

his name, his power which the Father by means of his death, to blot them out in honour : so through the opening of his Name in which they trust to make them partakers of it in their mind and conscience, by his knowledge, or still in and unto such things, and so by or through the knowledge of himself shall my righteous servant justify many.

Here truly me thought she prevented with her understanding, and with great refreshing and delight, desired further to hear off, express her understanding of this matter ; how through his name he gives the remission of sins, and quickens to, and nourisheth a lively hope by the resurrection of Christ from the dead, and did her self very aptly oppose that name of the Lord to the fire of mens own kindling &c. And with gladness still more clearly to see wherein she had exceeded, did acknowledge her folly, and take shame to her self for her eadiness to catch at any thing to kindle a fire to her self and compats her self about with sparks, for a vain hope of this

life, when she had such a worthy name to trust in : and the grace in Christ was sufficient for her, & to her to encourage defend and strengthen her in her expectation of the mercy of God unto eternal life, & so in whatever might most conduce to that which now she was well assured this should, or else should not have come upon her, but while she was thus with pleasure rejoycing in the name of the Lord, and in the discovery of the vanity of other confidences, and sparks of her own kindling, and with gladness relinquishing them, she met with some tryal of her faith, by means of some coming in (happily some of them not having well learned the truth as it is in Jesus, and so not enough acquainted with such rejoycing in the Lord, and in his name only, or not acquainted with her former exercise in the time of her affliction) who urged the necessity of seeing some certain evidence and assurance of the forgiveness of her sins, and thereunto pressed to a particular confession, &c,

To whom she replied, that grace
of

of God that bringeth salvation to all men, in its appearance powerfully moves to repentance, oh saies she (they were her sayings oft, and with an appearance of deep sence as having felt and proved the truth of what she said) that melts and breaks the heart it turns all the inwards of a man as it were within him, that not only teaches that denying ungodliness, and worldly lusts, we should live soberly righteously and godly in this present world ; but when through forgetfulnesse and departing from it, we have sinned, and sinned grievously, yet it admonisheth and moveth to repentance, and when the heart is turned again to that, oh what sorrow and melting it works in the sight of such infinite grace, to be so abused and shamed with encouragement to hope that yet God should wait to be gracious to such ; she oft repeated, and asserted that it did so work even to all such things in truth as they pressed too, only upon the account of duty, and as a work of the Law, and for knowledge of the truth
of

of her faith, and repentance, without declaring any certain ground, that might be as a foundation for it, and move to it, and work it, and told them it had so taught her, though she had sinned against it, and though she was a vile wretched sinner, yet this grace of God was exceeding abundant to her with faith and love which was in Christ Jesus, and she could not but desire, oh that all other sinners knew this grace of God, and the gift by grace. *For it is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom (said she) I am the cheif, I am the cheif, Howbeit he hath mercy on me, for a pattern to others, this grace is sufficient for me, I have found it sufficient, oh it is sufficient for you all, oh that all knew it: when some told her of what evidences some in her condition had sought and found of the truth of their repentance and graces, and thence, and from other like means got assurance of the forgiveness of their sins, she replied, she knew no other sign*

or

or witness; but the sign of the Prophet Jonah, *even him whom God had given for a witness to the people*, nor needed she any other; for to him give all the Prophets witness, that through his name, *whosoever believeth in him, shall receive the forgiveness of sins*, his name through faith in it had healed and made her strong; when others urged she must take heed of resting in a false faith, she again replied, *'tis a faithful saying, that Jesus Christ came into the world to save sinners*, no false faith, *'tis the true grace of God*, that brings salvation to all men, and she could not but wish for them, that they all knew it; when again they replied upon her, that it was not others concernment but her own that was now to be minded by her, and that there was something necessary to be found in her faith, and repentance more then in all cases was necessary, to evidence the truth of it she pleaded, that there was but one Faith, she knew but one, and that she knew nothing she had to do, but now to believe on him that justifieth
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the ungodly that imputes righteousness without works ; and that it is to him that worketh not, but believeth on him that justifieth the ungodly that ceaseth from his own works to believe &c, when to this reply was made, true this was one thing needful to be found in her repentance, a ceasing from her own works ; (that is, said they) from her evil works, but this not all necessary in her case, she again replied nay from all my own works, for the best of them are dead and unprofitable, and righteousness cannot be attained by them, no nor by any of yours said she ; the best of you must acknowledge you have sinned, and are sinners, and that in your best righteousness, therefore by the deeds of the law can no flesh be justified in the sight of God, but now the righteousness of God is manifested without the law &c. she earnestly pressed that, that though they had not all sinned as she, whose sins was manifest, yet so unclean was their best works, that if God should enter into judgement with them

them they could not stand, nor escape the wrath of God: it was said that was true according to the old covenant. But now we are considering our selves under another covenant (As intimating, that according to the covenant given us in Christ, men might be accepted, and stand just before God in their own works, not considering that God hath made him that knew no sin, to be sin for us, *that we might be made the righteousness of God in him.*) but still in him she glorified, nor would be beaten off from it, nor moved to rejoyce in any thing else, nor to seek after any other thing to rejoyce in, but stood fixed like him: God forbid that I should glory in any thing, save in the cross of Christ, by whom the world is crucified unto me and I unto it. This I observed in her reasoning with divers, that though sometimes she would commend that grace in Christ, tell them how it had taught her, and had and did work upon her, such humiliation, willingness to take shame &c. And to satisfy them, did tell some that she

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had confessed her sins, and declared her wayes so farre as she knew them to her faithfull friends, and they had prayed for her, and God heard them: yet when she was urged to try the truth of her faith and repentance that way, and from the truth of such things, to gather or make to her self a ground and foundation for her faith and hope she would not plead them at all, but re'inquish't them, as empty weak and unprofitable to that purpose, and would glory in nothing as the ground of her faith and hope, but the cross of Christ, the grace in him to man-ward, *who was delivered for our offences, and raised again for our justification*, that only through faith in it, had healed and put strength in her soul, and did strengthen her to plead for her hope of eternal life, to good purpose against all that would have moved her from it.

I perceived also the too usual way that men walk in with sinners to urge repentance, confession and sorrow for sin, and that it is such as doth not bring forth any such fruit in

truth it worketh not the righteousness of God, it is even such as in which they are teachers of the law, and know not what they say, nor whereof they affirm, urging Gospel precepts and duties, on the terms of the covenant of works, the man that doth them shall live in them, and cursed is every one that comes short, that is, first telling them it is their duty to repent, to believe &c. without testifying to them any certain ground of repentance and faith in what Christ hath done, and is become for them, as true for them in Christ, whether they believe or no, yea before they dare assure them of any truth in the Gospel declarationes for and towards them, and then to provoke to it, tell them if once they can find such a frame, and that their graces are true according to such signes as they give, they may thence conclude God loves them and Christ dyed for them, &c. In this they understand not what they say, nor whereof they affirme, for as without opening a door of repentance, in the

redemption wrought and obtained from the curse of the law, and preparation of forgiveness of sins in Christ through his blood, and preaching it in his name, there could have been no repentance towards God, nor could it have been equally required, and so had been not mans duty having once sinned, and being sinners they must have been utterly and for ever shut out from God, and from his mercy; so neither is there any arme or power of God put forth to work repentance towards God, and faith towards our Lord Jesus Christ, but in the testifying or preaching the cross of Christ, or in that which is equivalent the discoveries of Gods goodness, and propitioufnesse to sinners, that is in and through our Saviour, so that as the Apostle saith *Herein is not love, that we have loved God, but that he hath loved us first, & sent his Son the propitiation for our sins*: so may I say, herein is not repentance unto life; that men first repent and beleive, before they know weather God hath had love of
pitty

pitty and compassion towards them in Christ, whether Christ have by the grace of God tasted death for them or no, and then ground their knowledge and assurance of that upon the truth of their repentance and graces.

What I observed br^s bring to my mind a former passage that I shall now relate, I went to visit a woman condemned to death for killing her husband, and met with one in the Prison coming from her, that told me she feared it was in vain, for two godly Ministers had been with her and taken great pains, and could not bring her to any plain confession, nor perceive any such true contrition as might give them any hope concerning her, and they had given over, yet I desired I might see her, and was permitted, the woman being very ill on her bed spoke frowardly to her that led me in, what said she have you brought me in another tormentor, to which I replied, that I came not to judge, or torment or trouble her, nor to ask or require any thing

of her, but to tell her good news, the best for her that ever she heard, and it was certain and true, upon which she lift up her head, and asked what it was, I told her that *Jesus Christ came into the world to save her from her sins*, even her by name: for he came into the world to save lawless and disobedient sinners, ungodly and prophane sinners, even such as were Murtherers of Fathers, of Mothers, Man-slayers, Whore mongers, Adulterers, &c. Yea even Blasphemers of the name of Christ, and Persecutors of the Church of God, and such as were disobediently and rebellionly against light coming to them, such, such he came to save from their sins, she said that was good news indeed, but could I indeed shew it her in the word of the Lord, that expressly for such, *Jesus Christ came into the world to save them*, I told her yea, it was plain and fully there testyfi'd, and did shew it her in that 1 Tim. 1. 8. 9. 15. comparing the verses, and that with other Scriptures.

I shall not enlarge this discourse, to shew how I did evidence and shew it by that and other Scriptures, and apply the instructions thereof to her, but she called for her Bible, and did consider and ponder on what was said, and then desired the woman that brought me to leave her chamber, and when she was gone out, told me I had spoken that which went to her heart, and discovered to her all that she had done, and yet in shewing where her help was, and that now she would freely and fully tell me all that was in her heart, that accidentally she killed her Husband she believed, but not wittingly, intentionally, and that was not it that had provoked God to bring her to this judgement, but something else that she had done, & hidden and allowed her self in, which lay much upon her: but now something had touched her heart that made her willing to acknowledge it, as perceiving though it was vile there was forgiveness, and washing, and therefore she was free to confesse her sins, and declare her

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wayes to me, and desired me to pray for her; telling me others had been with her urging and pressing her to confess her self guilty of what she knew her self clear off; and because she could not confess what they would have her, judged and condemned her, and left her as hopeles, but as they set nothing before her of any ground, or door of repentance opened for such, so it wrought nothing upon her, but wrath: but after she was instructed, she repented and sorrowed after a godly sort, even unto life, to the hope of which she was quickned and strengthened by the resurrection of Christ, who was delivered for our offenses &c.

And retained that hope in him, even unto death, as was discerned, and believed by some that continued with her, to this I adde no more in this place, nor unto this relation of *Rose VVares* but that she met with more such tryals in the two or three dayes time she lived, and was in like manner strengened to resist the tempter in them, and not moved from the faith

faith and hope of the gospel, but waxed more strong therein by occasions of tryalls.

Some broken remembrances of Mrs Rose W^marnes speech at her execution, containing the summe of it, with some supplies of words, where her spirits and strength failed according to what her self had expressed out in the Prison, and before many witnesses.

You are gathered together a great company to look upon me, I hope none with any joy at my shamefull death, I am perswaded there is none rejoyce at it, but that you do pity me, sympathize with me, and I pray God make it of good use to you all.

The Lord is righteous in all that is come upon me, even unto this shameful death. I suffer it justly from his hand, for I have sinned against him greivously sinned, and sin brings shame, it must have punishment, yea I may say what profit had I of those things of which I am now ashamed; the end of those things is death, therefore let all take heed, and be warned

in time not to dally with sin.

God hath condemned sin in the flesh, in condemning his own Son in the flesh for our sins, he was made the banished One for us, his Fathers wrath lay hard upon him, he was in an Agony, and under the power of darkness, and sweat as it were greae drops of blood and water trickling down to the ground, and was hung on a tree, and all this as our surety, he suffered in the flesh for our sin, sin therefore must still be judged, and condemned in the flesh, and if we sin against him that was hung on a tree for us all, if we sin against his grace, that brings salvation to all men in due time: for he by the grace of God tasted death for every man, he shed his blood for every one of you for every Creature of mankind on the earth; and gave himself a ransom for all, and is the true light, that lighteth every man that comes into the world, a testimony in due time: therefore if we sin against this grace especial y those that name the name of Christ, and that have tasted that

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the Lord is gracious? as I have done,
he can by no means in clearing clear
the guilty, he will not let sins go un-
punished, it must be judged in the
flesh, and if judgement be not re-
ceived and submitted to now, that
we judge our selves, it must be judg-
ed in the flesh for ever, for ever in
the wrath to come, *where their worm
dieth not, and their fire is not quenched,*
oh that is a hundred thousand fold
worse then this shameful death, this
will be over presently, and the sting is
taken out of it, by him that was hung
on a tree for us, but no end of that,
when a thousand times a thousand
years are past, its never a whit short-
ned, its still for ever and ever, there-
fore God is gracious as well as right-
teous, infinitely gracious in judging
me thus here, that he may not con-
demn me in the world to come: I have
all my punishment here, though far
lesse, infinitely lesse then my iniquity
deserves, yet here I have all, and all
this is nothing to the lake of fire the
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infinite mercy, yet such his mercy I
 might have escaped this con, had I
 received reproof, and judged my self
 in time, but I hardened my heart a-
 gainst many reproofs of instruction:
 the reproofs of this Gospel, they are
 the way of life, they powerfully re-
 prove and melt the heart, though I
 did not turn at them, I was as a Bul-
 lock unaccustomed to the yoke no-
 thing less then all this would bring
 me down; I made mention of the
 name of the Lord but in late times,
 not in truth nor in righteousness; I
 walked with a blessed precious peo-
 ple, I tell you they are a blessed peo-
 ple, think not the worst of them, nor
 of the way of truth they walk in, or
 as if the word of the Gospel of the
 grace of God, that brings salvation
 to all men were without efficacy;
 because I so sinned, for I walked close
 with God and with his people, and
 hid his word in my heart which I
 heard among them. I had been pre-
 served from so sinning against him;
 but it was not heeded by me, I did
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not sin against him, I went sometime to hear, and of these late years when my iniquities had prevailed over me, I went but seldome, and when I heard I heard overly, overly, overly. I did not in hearing hear. I did not do what it was working in me to will, and to doe; I heardned my heart against the reproofs of instruction; and would not take shame, I thought to hide my self as *Adam*, but with pitiful coverings, when I had greivously sinned against God, in turning aside to another then my Husband, I thought to have concealed it, that I might not take shame; and that brought me to this, in which God is righteous, and if men have done me any wrong, in meddling more then they needed, or in not affording me what mercy and privilege by the law of the land I might have had in my sad case, the Lord forgive them, and graciously set home convincement upon their hearts of their evil and wrong, I forgive them, I blesse God I have not the least prejudice against any; I take it out of his hand that is righte-

ous, and infinitely merciful in punishing me with less then Hell fire for ever, and be you all warned in time, to flee from sin, as from the Devil; for it will lead you captive to the Devil, flee to Christ for help and strength against it, for sin brings shame: it must be owned and acknowledged, and Gods Judgement submitted too, the sooner and the more voluntary the better, for Whore-mongers and Adulterers God will judge; Oh that such as have sinned as I have done, would make hast to confess their sins and take shame, turn at his reproofs in time, that you may escape the damnation of Hell, that is infinitely worse then this; *Therefore to day, while it is called to day, the Holy Ghost saith harden not your hearts if ye would hear his gracious voice, harden not your hearts against the reproofs of his instruction: to day even to day* oh that this spectac'e may be a warning to you all, and that God would set home to your hearts these broken words of a dying woman; oh that they may be laid to heart now in time.

Take heed especially all ye that

name the name of Christ depart from iniquity ; flee it as from a Serpent, void evil lascivious & wanton company chamring & wantonels provoke lust, lead into further snares, I had thought I had been strong enough to withstand, dally not with him, take heed of dallying with the temptation, it will get dominion, at last it bites like a Serpent, make no provision for the flesh to fulfil the lusts thereof, for he that soweth to his flesh, shall of it reap corruption, and God will more severely judge them on whom his name is called, that all may know he cannot endure iniquity, he will least of all endure it in them that come nigh him, he will magnify his name; and will be sanctified of all that come near him.

Take heed all of you that none of you harden your hearts against him : and his voice by his pretious people because of me, but hear and attend to the Gospel, know them that call on the name of the Lord in truth, God is in and with them of a truth, though I have sinned against God and them.

and therefore am thus corrected with the rods of men, and they are permitted to use extremity upon me: I have sinned, the Lord is righteous, let others take heed of despising the grace of God, or hardning their hearts against it, and against the way of truth, because of what I have done for even that Grace of God bringing salvation to all men, is the true grace of God, and doth truly teach and powerfully work. It doth in its appearing to us, teach that denying ungodliness and worldly lusts, we should live soberly righteously and godly in this present world: it did teach me, but I wanted a *Ioseph* like spirit to have reasoned from all the Grace appearing in Christ: how then shall I commit so great wickedness and sin against God, oh that I had harkned, but I rebelled and hardned my heart; therefore he was faine to bring down my heart withall this labour, and in all love to my soul; and to warn and admonish others, not to harden their hearts, be not mockers or despisers least your bands be

be made strong, do not for lying vanities forsake your own mercies, for there is eternal mercies life & redemption in Christ prepared for you whether you beleive it or beleive it not; it is prepared in him for every one of you, & given with him, that you might know and beleive, and be made partaker of it in and with him. The King, the God of glory hath made a marriage for his Son, the marriage is made, the feast prepared and ready for you all, the servants are sent to the bidden guests, and they make excuses, some their Farmes, Oxen, Wives, and such things for lying vanities forsake their own mercies, and some complement themselves out, they say I have sinned and am so vile a sinner, so unclean and so polluted, I am not fit, I must first wash my self, or make my self clean, or be washed by my tears, or works of the law before I may come to him, to eat of his bread and drink of the wine that he hath mingled, take heed of this, let none complement themselves out here, come as ye are, 'Tis a faithful

saying, worthy of all acceptation, that
 Jesus Christ came into the world to save
 sinners; sinners as sinners he came to
 save: but not to save them in their
 sins, but to save from them, to re-
 deem us from all iniquity, and unless
 he save and wash us we cannot be
 clean; he knew what we were be-
 fore he called us, and he called and
 gave himse'f for us, that he might wash
 us, and unless he wash us, we can
 have no part with him, come there-
 fore in his calls and drawings, come
 as thou art, he will in no wise cast
 thee away, how sinful and vile soe-
 ver, but he will wash thee with the
 washing of water by his word, for
 consider how great things he hath
 done for thee, while thou wast dead
 in sins and trespasses, and altogether
 filthy and polluted in thy blood, and
 while such he calls thee, and such
 were some of those that are now
 made accepted in the beloved, even
 such as I have been, Whoremongers,
 Adulterers, &c. But they were wash-
 ed in their coming to him, washed in
 the name of the Lord Jesus, and
 by the spirit of our God, they did

not wash themselves first , or were washed by any other means before they came, oh come therefore to the waters, he that hath no money come ye , and do not complement yourselves out, well, but the bidden guests refused, and the King was forced to look for guests where he could, he sent out to the high wayes, and hedges, and that once and again to call & draw into the house that the house might be filled, and when many were come in, the King looking among those come into the house, finds one without a wedding garment, and said to him friend, he calls him friend, for Christ had been a real friend, to him *But how camest thou in hither, not having on a wedding garment, loe he was speechless, he had not that to say for excuse, that there was none prepared for him, or he had no way or means offered to come at it, he was speechless, nothing to say for himself.* There is certainly a wedding garment provided for you all in and by Christ : tis made ready , loe all things are ready, and with him ten-

dred a perfect righteousness to cover you, and make you acceptable in the sight of God, despise it not, its for every poor sinful wretch in the world, prepared in Christ, given with him, to be put on in coming into his house, and so unto him, For he that knew no sin, was made to be sin for us, that we might be made the righteousness of God in him, and to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, and to him God imputeth righteousness without works. I hope you will excuse my weakness, I had almost forgot what I was saying, the man was speechless, and so the judgement following was according to truth (as we are sure it is in all the revelations of his wrath present and eternal against all ungodliness, and unrighteousness of men who hold the truth in unrighteousness.) *Go take the unprofitable servant, bind him hand and foot, and cast him into utter darkness, where there shall be weeping, wailing, and gnashing of teeth. Give ye cursed into ever lasting fire, prepared for*

for the Devil and his Angels, depart from
 me: all ye workers of iniquity. Oh most
 dreadful sentence, most dreadful
 sentence, and yet this the certain
 doom and judgement of all those
 that are incensed against him, yea of
 all that are not found in him whe-
 ther they have sinned grossly as I have
 done or no, or whatever righteous-
 ness according to the law, or other
 garments they be found in, not being
 found in this, they cannot be accep-
 ted with God, and so not stand in
 that day, nor escape that dreadful
 sentence, it shall come upon all that
 sanctifie themselves, that purifie
 themselves behind one tree &c. That
 feed not on the flesh of Christ, that
 was given for the life of the world,
 but eat swines flesh &c. Oh this that I
 now suffer is nothing to that dread-
 ful sentence, which yet is the portion
 of all the ungodly that dye in their
 sins, and it is his infinite grace not my
 deserving, that I did not fall under it
 for ever, all less that to me is infinite
 mercy, but that also he should by
 these means graciously recal me to
 that.

that resting place from which I had wandered, and heal my backslidings, love me freely, own and call me by a new name in Heaven, sprinkle my heart and conscience with that blood that speaks better things than that of *Abel*, (more powerfully for mercy and forgiveness, and healing, then that for vengeance.) which he hath done, and doth abundantly. I may truly say, whence is this to me. *Behold what manner of love is this.* And this hath made me willing to accept of the punishment of my iniquity, since my shame was discovered, and heart brought down, she oft said, she never had any temptations since she was apprehended and in Prison, (such the mercy of God which she acknowledged in it) to escape, or use any means to get from under it, either by making away her self, or life privately, (as many had charged her with such enterprizes, but there was sufficient evidence to the contrary) or by getting out ; in which she much and often in the Prison magnified the mercy of God to her,
yea

yea she admired at his mercy in thus judging her. And that by this means she that had so procured these things in her self, and blemished the name of God, should so soon be delivered from all her transgressions, and from the reproach of the foolish : and from that mercy encouraged her friends to hope, that though they must remain to bear the reproach of it longer then she, yet not to be discouraged, he that had found out a way to deliver her, such as in which Righteousness and Mercy both was magnified, would deliver them, and his name, and magnifie it by that which to outward appearance might seem to blemish it, he knows how to bring good out of evil, *to make grace abound, where sin hath abounded*, but shall we therefore sin, *that grace may abound*, God forbid, but when he hath magnified his grace, in such forgiveness, and healing such sinners, and therein commended his righteousness, and glorified his name, (oh sure said she) she loved much to whom much was forgiven, she often
 pro-

protested her great peace and joy of
 spi it, in the veiw of what she was
 hasting too, and that all sorrow and
 shame would presently be at an end
 to her, and God would wipe away all
 tears for his sons sake, the Lamb of
 God, that taketh away the sins of
 the w rld, and yet said, that she was
 filled with shame, and blushing for
 her own iniquity there called to re-
 membrance, but withal with great
 rejoycing in the Lord, and in him
 only, by means of whom her sin
 should be no more remembred, and
 therefore did relinquish all confi-
 dence in the flesh, in any works of
 her own according to the law, or in
 any arguments, or gracious frames of
 brokenness, sorrow for sin, meetings
 desires after his name, (which thou, b
 she doubted not of his gracious ac-
 ceptance of them, pardoning the ini-
 quities and mixtures in them through
 the mediator that lives to present
 them, and take away those iniquities,
 and mixtures, and so make them ac-
 cepted in himself, yet did she not
 know or allow them at all, in the
 ground

ground of her hope and rejoycing in God, nor needed them, having enough in the flesh of Christ, that was given for the life of the world, to nourish her to eternal life) nor in particular words of scripture, brought to her mind and applyed by her, to such her needs and conditions as she thought they answered too and though from such things, she had conceived hopes of longer life here; partly, by reason of her desire of it for her childrens sake; and cheifly as she thought that she might live to walk more close with God, and with his people, and glorifie his name, as she had brought dishonour to it. And those hopes were disappointed, yet that did not move her at all from her hope, and rejoycing in the hope of eternal life, because that was begotten, and she strengthened and quickned to it through the resurrection of Christ, that foundation stands sure, and hath this seal for confirming the goodness and sureness of it. The Lord knoweth (owneth, approveth) them that are his,

G

(namely,

(namely that are built and abide on this foundation, yea though they have wandred from Mount to Hill, & forgot their resting place, yet turn again hither, and have their hearts and minds stayed here) and though from all her sparks that she had bin kindling and composing her self withall, she must lye down, yet she had the name of the Lord to trust in, and her God to stay upon, and he was wonderfully a present help to her in the time of trouble, and did through his name and the excellent knowledge of himself, so sprinkle her heart and conscience, and deliver her from blood guiltiness, that her tongue did sing aloud of his righteousness, did open her lips shut by her own iniquities, and her mouth did shew forth his praise, she appointed the 25 Psalm, and sung with great joy and composure: and after earnestly praying to God for the people, and that he would graciously receive her soul, which she freely and cheerfully committed to him, she yielded her body to the Executioner,

to

to whom she said, alas poor man, come do thy office, shall I go higher or lower, which caused some that stood by to change their minds, for they had said a while before that she lengthned out her discourse to spin out time, because she was loath to come at it, but now observing this free proffer of herself to the Executioner without any hastening her, they on the other hand admired to see her so willing to dye, when the rope was fitted to her neck, she again protested her great peace and joy in the view of the blessedness she was going to, and it was thought by many, the body scarce retained the soul or life after it was turned off, for she was not seen to struggle, nor scarce if at all move in any part, as they said that was neer, blessed be God for his mercy in giving such a proof of the truth and faithfulness of that saying, *that Jesus Christ came into the world to save sinners,*



Her Speech.

Sinners come hither, you to me I call
That you may warn'd be by this my
fall.

Which for your sakes the just Lord or-
dered,

To appear so publickly, admonished,
That you thereby might be : and so pre-
vent.

Your suffering such like, or worse pu-
nishment.

For such like punishments or worse will
be

Thy lot that won't henceforth be warn'd
by me.

Had I been warn'd before by others, I
Had not come hither in this wise to dye,
But since his mercies I therein d'd slight
And turn'd not to him so as I might
In justice he permitted such a fall

Merely to shew to me and to you all.

Take

Take heed of sins decits, the wayes
thereto

Take heed how you doe venture on to
go,

For Sin more sub ile then a Serpent is
Happy the souls that its enchantments
miss.

I thought my self once strong enough to
stand.

Against its charms, and that I had com-
mand.

So of my self, that I from it could keep
Me safe, but since alas I for grief to weep
It oft hath brought me, so it will do you

If you by me will not be warned now

The vitious courses which I see possesse

The minds of many I did once detest,

I loathed to think to wrong the marriage
bed,

Or walk in such bad wayes as thereto
led,

But oh, alas ! while some smooth company
Pretending love and friendship cheerfully
I entertain'd and sort'd with no harm
Thinking in them, their fair pretence
did charme

My foolish heart into so pleasing sleep

That under shows of love lust 'gan to
creep.

Slily into my breast, to laugh and
play

And jest and sport with them while I
gave way.

Such was sins first in windings and the
wayes

That sinners used heapes of woes to
raile.

Upon my person, while some snares
did lay

To catch me, and their mates did me
betray.

Who being nought themselves did
seek that I

Might be so too, as if my company,
In badness would their badness mitti-
gate

Or their licentiousness extenuate,
And I, alas! too ready was to close
With sins and their sweet charms, till
I did loose,

Of vertue all the savour, then I felt
The pangs of hell within me, but I
dealt,

Deceitfully and hid my sins, and grew
From worse to worse, which now I
sally rue.

Woe worth such false acquaintance
with pretences.

Of

Of love and friendship gave to my
offences.

The spring & rise, oh then be warn'd
by me

And shun all foolish wanton company
All merry junkettings and gossipings
For much iniquity from such things
springs,

Who walkes with wise men wisdom
shall attain

But a companion unto persons vaine,
For such vile sinners, who their faults
confess

And heartily therein do seek redress,
Had I not mercy now therein ob-
tain'd.

Oh how my soul had stain'd been, my
heart pain'd,

With fears of after woe ! sinners be-
hold

Take heed of sin, never therewith be
bold,

For it will misery to you procure
Either while here, or that that will in-
dure,

Eternally, be warned then by my fall
Let me *Rose Warne* a warning be to
all,

And yet an instance of such mercy too

As may perswade you whatsoere you
do

Not to despair of mercy, but submit
To bear Gods chastisement, and turn-
ing yet

To hope and seek for pardon of him
who

His only son sent that he might un-
doe

The devils works, of sin and death for
all

Who gave his life, and unto all doth
call,

To look to him and saved be, since
this

A faithful saying worth acceptance is
That he into the world did come that
he

Might Saviour of the chiefest sinners
be

And such hath saved, yea since God
doth swear

That of the truth of what he saith no
fear,

Might us possesse, that he hath no de-
light

In death of wicked men, but that the
right

They

They rather turne to and their sins
forsake

That of life in his love they may par-
take.

To sin is bad, but to despair is worse,
For that's the certain way to death
and curse

Who sins not ~~shant~~ be tempted to
despair

Therefore of sin and its deceits be-
ware,

But having sinn'd repent, for God
will give

Mercy to those that turne, and they
shall live

Through Jesus Christ our Lord, so
farewell all

And see ye warned bee by this my
fall.

Qui ante non cavet post dolebit.

Who so doth not of sin beware be-
fore

His doleful state shall afterward de-
plore.

Who

Et qui ante dolet post gaudet.

Who penitently here their sins be-
waile

Hereafter shall have joys that nere
shall faile.

Upon R. W.

*She that was lost we hope is found
Shee that was dead doth live again
She that in lust and sin was drown'd
We hope with Christ doth now remain*

*Oh pretious blood that washt her
so*

*Free grace that did her so redress
That by the ladder she might go
To endless and eternal blifs.*

*Lord send us to that fountain too
And thoroughly wash our souls there-
in*

*Without which all that we can do
Cannot deliver us from sin.*

*And keep us from such sins and
shame*

*As blurd and sbortn'd bere her daies
That we may glorifie thy name
And go to heaven by better wayes.*

Rose Warne.

EPIGRAM.

*Rose Warne thy name was, oh that
thou hadst been,
Rose Warned thou such mischeifs
hadst not seen,
But being not Rose Warned by thy
fall
Thou art Rose Warne a warning
unto all.*

She

S He left by her speech and demeanour
 a very great admiration of it, and
 affectedness with it in the auditory, which
 was very great and numerous from the
 Town and County though the fewer from
 the Country, because it was not the mar-
 ket day, who generally (so far as they
 heard her at least) returned with abun-
 dance of compunction and seriousness up-
 on their spirits glorifying God for and in
 her, diverse saying they never saw any
 executed that dyed in that manner, and
 with that cheerfulness and hope in God,
 and with such good exhortations and in-
 structions given them, which they said
 they hoped they should never forget, some
 said they profited by it more then by ma-
 ny Sermons, and much to that purpose :
 yet as the elder Brother of the prodigal
 murmured at his too good and speedy en-
 tertainment by his Father and servants,
 so their wanted not some that murmured
 against her, to the most of which their
 murmurings sufficient answer may be
 found in my discourse about the recepti-
 on of the Prodigal, yet I shall add some-
 thing here with particular reference to
 her that was not so proper there to be
 made.

Object.

Object. 1. Some thought her not humbled enough, judging it likely, by their not seeing her weep at the bar or as she went to execution, or the like.

Ans. To this let it be received what I say of the humbling God approves of, in my said discourse, and what is said in the passages in these papers related of her. It is evident by her, that she did ingeniously acknowledge her guilt and filth with many expressions of loathing her self, with great detestation of her self and sins, yea and that in the prison with many tears, whereof I my self was a witness: yea she so loathed her self, and saw and confessed her wiliness as to take up no hope or confidence for deliverance, no where but in the free and rich grace of God, and the precious blood of Iesus, which she much and greatly magnified, rejecting all other things that could be done by her as much to weak and vile to give her any release from her so great guilt, or any to dress or hope towards God and she willingly and cheerfully yielded her self to accept and bear the chastisement of her iniquity, which is that

which God himself gives as the product of an humbled heart, in Levit. 26. 41. 42. and if God accepted of this, or rather of her sin and through his Son, so as to speak peace to her, who then may fault her for not being more troubled, seeing if he give peace, who can cause trouble? Job 34. 29. she said indeed as she went toward the place of execution that she thought God had wiped away all tears from her eyes before she dyed, for she could not then weep as formerly she had done, I might add the observation and saying of Capt. Stiles a conscientious man so far as I ever heard, who was upon some jealousies, only upon National accounts all that time and more in the Prison, and lodged in the next chamber to her: who told me and some others that he thought he was the best witness of her penitency, and that he heard her very frequently praying, weeping and crying to God; and that she was seldom alone, but she was so exercised; or in reading some good book, and that he thought her a very penitent woman, and that there was nothing to be said to her but speak comfortably to her &c.

Objct. 2.

Object. 2. Put should so great a sinner dye like a Saint.

Ans. I ha^e spoke so in my discourse and there is strength both in what great sinners may through the grace of God be made real Saints, and being so made bear their punishment like Saints: whether it be death as the malefactor on the cross Luc. 23. 40. 41. 42. or some other heavy judgement: as David his flight from his son Absalom Psal. 3. And truly there were many things in her of like good appearance, to those things found in them in those their sufferings as what is mentioned before of her doe evidence.

1. She rebuked (- yet with compassion) and admonished one whom she discerned or apprehended, deciding what was spoken by her, and admonished and warned all of sinning, and hardning their hearts against Gods grace.

2. She justified approved and owned Christ in his truth and people.

3. And bear a good testimony to him, and his grace, and the vertue and preciousness of his death and sufferings.

4. She confessed her own guilt and de-

sert of what was ordered to her, justifying God therein, and confessing herself so have deserved ten thousand thousand times worse matters.

5. She prayed for Gods blessing upon, and testified love and charity to all the people, and forgave those that had been more busie then they needed against her.

6. She submitted to bear Gods chastisement, and the punishments of her iniquity quietly and patiently &c.

7. Having fought to God much before, she then expressed great hope and confidence in Gods mercy, and the blood of Christ shed for her &c. And truly it is harder to ay like a Saint (so as to be one) upon the gallows, then to dye as a wicked man without faith and hope in Christ, the quietest death upon the bed, as many that dye there doe, better dye without Malediction on the Cross, then as the rich man in Luke 12. 19. and 16. 22. on his bed, though yet in a sense she dyed not like a Saint, namely as to the rejoicing and glorying in the cause of her death as they doe and may do, when they dye for Christ, his truth and righteousness.

Object, 3. Some objected that she

the dyed like the Kings Judges.

Ans. What the Kings Judges met with from God in their death, God best knows. But in this she much differed from them, that they many of them justified the cause of their death, she was much ashamed of the cause of hers and confessed it, such as deserved that and far worse punishment.

Object. 4. Some said she speak good things, but they were but generals.

Ans. 1. General things best become a numerous multitude, for they would reach but to many, so particular might reach to a few.

2. God and Christ and the holy Ghost, and his Apostles and Prophets speak general things too, which are not therefore the less but the more useful and profitable as that all have sinned, and are justified freely by Gods grace through the redemption that is in Christ Jesus. Rom. 3. 23.

24. That Christ dyed for all, and in the propitiation for the sins of the whole world

2 Cor. 5. 14. 15. 1 Tim 2. 6 John 12. and it will be ill so and so

else I might be worse than the subjects.

(179)
as well as for others, that all shall dye
and rise and be judged, all that believe
are justified.

3. She spake also many particulars, I
wish the objector may speak as well when
they come to dye, as her particular hope
for her self in God, as well as of her par-
ticular guiltiness and submission to him.

Perhaps some would have had her
commended her self, and spoken of
some particular good things in her
self, as the grounds of her hope, and
liked not to hear of so much hope
and confidence upon the account of
Gods mercifullness to sinners and the
preciousness of the blood of Jesus,
who gave himself a ransom for all:
if so she did far better then they
would have had her, for Gods good-
ness and mercy, and the blood of
Christ will hold when all particular
frames will or may break or crack
that's the Pharisees way indeed, God
think thee that I am not as other men
do not so or so, but do thus and thus
but their heaven is to be taken heed
off by us, and yet she also spake of
Gods giving her new life and strength

and reviving her spirits when she came from receiving her sentence, as she also gave particular reproof to one, and pitied another, &c. But I shall say no more about her, God grant others may be warned by her fall, and such as have fallen may be encouraged to look towards Christ, to raise them up again by his mercy to her, that they continue not in sin till they perish, and let us bless God for his goodness to her, and give glory to him, *Amen.*

THere be some that the truth profess and walk

With those that love it, and of God can talke,

Who are I fear close sinners, some of whom

Who were of my acquaintance with me dumb.

Or dead least I disclose them, and when I

Am gone perhaps will bear them selves more high.

Thinking themselves secure, for none beside

They fear that know their-fau'ts, but
thei'l them hide

But let such now repent and trust not

Such vain delusions as will them an-
doe:

Take heed of hardning still your
hearts, had I

Turned at reproofs, after I wickedly,

Had once offended surely I had not

Been left of God to incurre such a
blor

As now's upon me, nor have come to
it is

To which i'me justly brought, if you
amis

Therefore at any time doe act be sure

You persevere not therein but the
cure

Thereof seek speedily, to some confes
it

That may be faithful, if you can't, re-
dress it,

By your endeavours, that is very wil
When sinners keep the counsailes of the

Duils

And yet behold Gods mercy unto me

In midst of wrath and judgement you

may see

At once how bad it is to sin, how vile
Mans nature, and how subtil to be-
guile

Sin and the Serpent are, and yet how
good

God is who hath a fountain in the
blood

Of his dear Son so opened that their
in

Is washing from uncleanness and
from sin

For such as Devils house which
bloody was

And Jerusalem which in sin did pass
All other Citties, in that blood have I

Pleing to it and hooding it, mercy
Obtained of the Lord, so that I hear

No other punishment but what I
here

Do fully suffer. Oh that precious
blood

Of my dear Saviour, which speaks so
much good

Will be destroyed. Sinners be warned
by me

Learn to be sober and all wildness
flee

But chiefly O all ye that Christ does
name

Flee

Free from all sin for it will wound
your shame

That was my great offence that
who us'd

Oftimes to her what's good, it
abus'd

And other company did so affect

Cheerily if but pretending some re-
spect

To those and that was good, that for
their sake

Quenched good motions, and did ship-
wrack make

Offaith and conscience, and my heart
made hard

Against reproofs untill I was quite
murd

Above all sinners God will least in-
dure

Such as do sin against what sin would
cure,

That take his name into their mouths
in vain

While from iniquity they wont re-
frain

By all the motives it presents unto
them

But will that practice which will quite
undoe them.

God

God will not such hold guiltless if
they still
persist in sin and take thereof their
fill
they shall not scape his anger, yea
he
will bring to light when others bidden be
and fill their souls with wounds,
and their face with shame
because their wickedness bespots his
name
beware, beware by me then all that
take
Gods name into your mouths and
mention make
of his love and his laws, think not
to hide
your secret deeds of darkness, they'r
espied
by his all seeing eye who doth detect
in most in them, by whom his name's
profest
I am a warning made to you, beware
yet you sin be sure God wont you
spare
your Sins doe not your selves, sirs,
only wrong
but doe one God, and all that doth
be'ong
Pecu-

Peculiarly to him, his people
Reflect, and fill his pretious
And grief, and therefore your offend
Will punish if you wont be wor
be me.

their face with shame
cause their wickedness before his
were beware by me then all this
the name into your mouths and
his love and his laws, think not
to hide

in secret deeds of darkness, they
employed
his all things
most in them, by whom his name's
in a warning made to you, beware
for you have sinned God went you
in his does not your selves, but
only wrong
and all that do
be

FINIS

live
one
offen
word
their
name
ake
his
to
his
most
w
only